Images in Imagination

Shri Maharaj usually sees to it that the dialogues usually follow the line of argument of whatever subject that has been thrown up at a particular session and whenever the discussion threatens to branch off in at a tangent according to the concepts of an individual visitor, he gently but firmly brings the discussion back to the original subject. Occasionally however, Shri Maharaj has to go downstairs on an errand during one period of such an interval of about five minutes, some one brought up the matter of a politician who had figured in the press that morning and stated that he knew the man personally and that he was a most disagreeable person. To that someone else mentioned that his experience was quite the reverse. While this was going on, Shri Maharaj came back and the discussion came to an abrupt end.

When he sat down, he noticed the sudden silence and wanted to know what was being discussed. When he was told, he was inordinately amused. He kept his eyes closed whilst a smile flickered on his lips for quite some time. Then he started talking. He said, "If you could only realise how amusing this whole thing is, if you could only see the matter integrally and not through a split-mind! Each of the two opinions is respectively a brick-bat and a bouquet thrown at an objectivisation in your own mind, an image entirely of your own creation, and basically unrelated to the phenomenon to which the images have been fixed. The creation of these images is due to the functioning of dualistic discrimination - 'I' and the 'other one'. This is indeed the original sin, the basic mechanism of what is generally known as bondage. If there is anything like liberation - (in essence there is no individual that is bound) - it is indeed liberation from this very concept of me and the other.

What I is necessary, continued Shri Maharaj, is the stopping of making snap conceptual judgments of things as objects, and turning one's attention back to the

subjective source. It is for this reason that I repeatedly ask you to "reverse", to "go back to the infant source". It is for this reason that I ask you to "consider what you were before ~~you~~ this body-mind complex was born" — so that you would stop conceptualising all the time and getting yourself involved in all the concepts you are creating from the moment you wake up till the moment you fall in deep sleep. ~~How can you get away from this point of conceptualising~~

At this stage, a visitor said: Yes, Maharaj, I can clearly see what you mean, but how can one get away from this continuous conceptualising which seems to be the very warp and woof of one's daily working life? Shri Maharaj fixed his magnetic eyes on the visitor and, ~~promptly said~~ almost before the translation of the question had been completed, said: Rubbish! You could not have understood the point at all — if you had, the question would not have found utterance.

Shri Maharaj then proceeded to explain the process of objectivisation. Whatever our senses perceive and our mind interprets is an appearance in consciousness, extended in space-time and objectivised in a world which the cognizing object considers as separate from itself. And this is where the whole error lies. The cognising object considers itself the subject of what is cognised whereas it is itself an object! When can the seeing be WHOLE SEEING? Only when the seeing is seeing from within, seeing from the source — that is, seeing not from manifestation, a phenomenon, but from the source of all seeing. It means seeing from a different centre altogether, not seeing in a different direction but from the same centre.

Shri Maharaj concluded by saying that what he has said needs a lot of pondering and meditation over it — not mere verbal discussion.